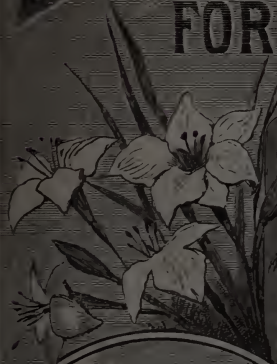


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# LIFE AND LIGHT FOR WOMAN.



FEBRUARY, 1886.  
BOSTON, CHICAGO, AND SAN FRANCISCO.  
PUBLISHED IN BOSTON.

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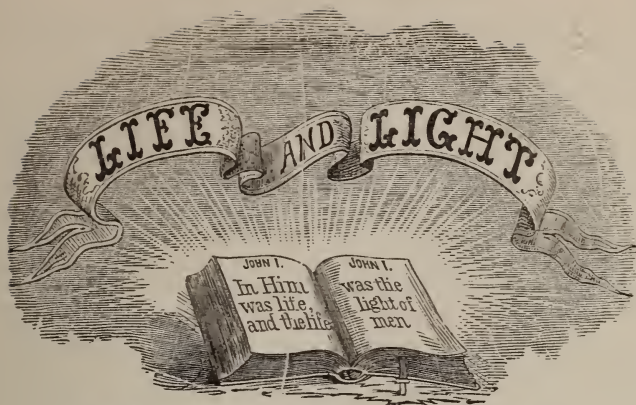
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## FOR WOMAN.

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### INDIA.

#### VISIT TO THE SEVEN QUEENS.

BY MRS. EDWARD HUME, OF BOMBAY.

THINGS sometimes "fall to our lot" which seem worth the recording. To-day a new experience has come to me, which may interest you and others as well.

The junior deacon of our church came in this noon with an invitation from his wife for me to accompany her this afternoon "to meet *seven widowed queens* of some of the native States in and near the Bombay Presidency."

It was such an opportunity as I had never had, and a day when five o'clock found me with no special engagement; so I went, taking with me our two little girls, Bessie and Katie.

These Queens belong to the States of Kolapur and Baroda. The chief one, whom they address as the "Maha-Rani" or "Great Queen," is the Queen of Kolapur. All others rise when she enters the room, and may not be seated until she sits. They are entertained here in Bombay by a very nice native family, and they have received many guests.

The house is a bungalow of one story, with a small garden in front of it. The reception-hall is a room extending across the

front of the house, with a large middle room back of it, on either side of which are enclosed bed-rooms.

As we entered, there was a native gentleman paying a visit to the Maha-Rani. He was seated to the right of the doorway, at the Queen's left. But he soon withdrew. The Queen was seated opposite the entrance-door, with her feet resting in silver spangled slippers. By her side, to her right, was her sister queen — another widow of her husband. (Here, in Western India, women who are wives of the same man are called, and call each other, sisters.)

To the left of the Queen was a rude high chair, which contained a gold box, a plate, a tiny spoon, and stiletto, all of the same precious metal. The cover of the gold box rested against the back of the chair, and in that, standing upright, were more than fifty prepared and folded betel leaves. In the box were the unfolded leaves, with their necessary accompaniments,—unslacked lime, cloves, betel-nuts cracked, catechu, nutmegs broken up, and a little mace also broken up.

In order to prepare the leaves, a bit of each one of all these ingredients is placed on two leaves taken across each other in various ways. They are then folded very ingeniously, and pinned together with a clove. The catechu and lime color the lips a brilliant scarlet, and “give the appearance of contentment,”—so the natives say.

The Queen sat chewing these most freely, after her first short talk with us. (Three of our native Christian women and one of the Faith Mission young ladies had gone in before we went.) When the native gentleman had gone, the remaining five queens were permitted to enter the room. Three of these were the widows of one man, the former Gaikwod of Baroda. One of these three was an own sister of the Maha-Rani.

Besides these, there entered two old widows; one the mother of the Maha-Rani, the other, the mother of the eldest Baroda Queen.

Perhaps you know that all the kings and queens of these neighboring independent native States are of the Mahratta caste, Kshatriyas (soldiers)—not Brahmans. They have many Brahmans among their retinues as counsellors, and “Wise Men,” but the rulers are of the middle class. The Holkar of Indore is a little lower in the same caste. He is a shepherd—not a soldier. These queens were, all but one, very fair, and the old women were shaven and dressed like Brahman widows.

When the younger queens entered, the Maha-Rani commanded them to come forward and shake hands with me. This they did rather shyly.



I was glad to learn that all of them could read Maratha.

Before going over, it was impressed upon my mind that I must make this an opportunity for seed-sowing; so I took with me copies of two new little books to offer to the Maha-Rani. One of these was Mr. Abbott's excellent Maratha story, "Bapu," and the other, Miss Fairbank's translation of one of Anna L. Ship-ton's best stories, "Little Buttercup and Jennie Wren." With these I carried over several copies of my little monthly, the *Balbôdh Méwa*. The Queen accepted all these — passed the two books, after a time, to her sister queen, and gave four of the magazines, one to the same person, and one each to the three young Baroda queens.

The two remaining magazines she said she should keep for her sister and daughter, who had recently been given in marriage to the Rajah of Akalkôte, whom they expect to meet in Poona in a day or two.

The Maha-Rani is only passing through Bombay, having been with her mother and sister-queen to visit the Maha-Rani of Baroda, who has recently died. They stayed there three months, completed the days of mourning, and are now, with their retinue of two hundred servants, returning, via Poona, to Kolapur.

The three widowed queens of Baroda, and the one mother-queen from there, have come down to escort the Maha-Rani as far as Poona, on her homeward journey.

Some forty or fifty men and boys were in attendance in front, behind, before, sitting, standing, watching all our ways and listening to all our words. This made it rather embarrassing, and I did long for an opportunity of talking alone with those queens, as with women face to face, and to get at the widowed mother-hearts among them, and so to reach deeper down than I could in such surface-formality. But as this could not be, when the Queen said something about my seeing Kolapur, I seized the opportunity of telling them that we wanted to make such friendships as would last in the home above; that as they made their preparations for their coming journey, they must surely remember to prepare to meet their God,— to make ready for the journey to heaven. I longed to talk to them of Christ, but my mouth would have been closed. As it was, they immediately ordered some native-made ice-cream brought in. This was flavored with rose-water, very sweet, and served in small wine-glasses. I tasted it so as not to give offense; then rose-water was freely sprinkled over us, and sandalwood oil was rubbed on our hands or handkerchiefs, whichever we presented, and we were allowed to depart.

The sister-queen asked for my address in full.

It was pleasant to think that they had invited us as Christians to meet them. These poor widows were none of them dressed as queens. Six of them wore the simplest of thin white cloths, only one of which had any color in the border. One, the youngest Baroda queen, had on a dark-colored cotton cloth, and she alone had on neck ornaments. The two old mother-queens were not allowed to wear even the short-sleeved little jacket which the others wore. So you see how little the mere fact of "queen-ship" can do toward making women happy or even well cared for.

Pray for these seven widows! They need the light of the gospel, the love of Jesus in their sorrowful estate, and nothing else can save them from the darkness of the curse under which they rest.

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BULGARIA.

WAR NOTES FROM BULGARIA.

MISS E. M. STONE.

We are permitted to make the following extracts from private letters from Miss Stone, giving some of her war experiences, which cannot fail to interest our readers. Under date of November 20th she writes:—

BEFORE you receive this, indeed, very soon after this leaves my hand, you may know that I have taken the liberty to telegraph for help for the wounded here. If Americans, Christians or not, could but know the needs which we know here, of help for these poor wounded fellows who fell fighting like heroes for their native land, their hands would largely outpour some of the abundance which God gives to them, to help alleviate their suffering. It makes our hearts so full of pain, that our hands can hardly be quiet to work, to see the long train of ox-wagons come up to the hospital with their loads of suffering braves. A few times, when the attendants have gone out to help them in, they have found one of the number already released from suffering, and beyond the reach of pain. Think of the misery of an all day's ride, or more, in an ox-cart with rude wooden wheels, with no tire and no springs, even for a well person, and then imagine what it must be for one with a bullet or shell wound, and perhaps more than one, through head, or hand, or leg, or trunk! Nothing better can be provided, save in a few cases the most desperate, which are brought in our public carriage. Everything is pressed into the service. It is impossible to find carriages for hire in the city and Bogdana, and I have been obliged to walk morning and night to the hospital—a distance of about two miles each way. The need is so great there,

and the workers are so very few, that we cannot feel willing to give it up, although it is so hard. We are now at work arranging our little evangelical place of worship as a hospital, in which we can receive twenty patients. Yesterday there came a check from a friend in London for ten pounds, with which we are beginning the work, and I have been preparing letters and telegrams, which I hope may bring more. I feel that God would have us take it up, and he will provide the means.

To-day there has been no fighting, but the wounded and prisoners are being brought in. This is a most unrighteous war. We knew before it opened that most of the Servian people did not want to fight, but were compelled most unwillingly to go into the contest. The Servian wounded who are brought in with ours, and the prisoners, all confirm this. The strong point with the Servians is their artillery; their weak one, their fear of fighting at close quarters, and especially with the bayonet. To-day has been King Milan's "name-day," and of course a holiday among his subjects. He had vowed to celebrate it by a ball in Prince Alexander's palace in Sophia, but instead he has kept it with his troops, who, yesterday, instead of gaining, were forced back about five miles. Shall I ever forget that incessant, fearful roar of cannon, not once intermitting from morning till night. It is said that King Milan himself was almost in the hands of the Bulgarians once yesterday, and would have been captured had not the ammunition of his would-be captors given out, forcing them to fall back.

The soldiers are fighting with extraordinary bravery, showing a pluck and spirit that would do honor to America's sons; and these have had a taste of freedom for only seven years! Shall they not have it? I believe that God is giving it to them in his own way. They are learning — no, they already love their Prince, with all the loyalty and passion of great hearts. Yesterday he had occasion to come to the city on some business, so he picked up three or four poor wounded fellows, put them in his own private carriage, treated them to cigarettes, and even held the most seriously wounded one in his arms until he reached the city. Do you wonder that the soldiers hurry on through the city, after marching all day and all night, to reach the battle-field, and rally around the standard of such a prince! He is now commanding the army in person.

November 29th, Miss Stone writes of the hospital work: —

Oh, what sights and scenes we meet on all sides in that Alexander hospital! Thither are carried the most seriously wounded, and those who must endure the more important operations. Yes-

terday I was all day in the section where are the most dangerous cases, and spent all the time writing for them. For one who had been shot through the lungs, my offer to write came too late; he was even then passing away, and died while I was there. I was writing for another, and although I had feared from his breathing ever since I entered the room that he was passing away, when the restlessness came on which summoned the doctor's assistants to his side, I did not understand that it presaged the end. The attendants lifted him up, but he fell back; and then they called out to me in alarm, "Gorpohia, this man is dying!" I went at once to his side. It was but too true. The frothing at the mouth, the few gasps through the clenched teeth, and then the silence, all proved that one more brave defender of his country had given his life for freedom, and gone to meet his God. For a little there was a hush in the large room, where twelve or fifteen others lay suffering; but soon the shrieks of those who were waiting to have their limbs amputated, and could not endure the horrid pain in silence, again filled the air. Such groans, such cries, may I never hear again! All day long I wrote in two wards of this hospital, feeling sure that some of the letters would be the only word which the waiting ones at home would hear from the husbands, sons, and brothers for whom I wrote. . . .

Oppressed with the burden of agony which I had yesterday seen and heard, when the thought occurred to me this morning that to-morrow is Thanksgiving Day at home, I was glad that we should not observe it here, for I could not think for what to be thankful. But all day to-day God has been showing me reason upon reason why my heart should keep its thanksgiving day, though there should be no outward observance: thanks for all God's mercies showered upon us as a family, upon our dear native land, and all that is precious to us there—the land which is the hope of the world; upon me, as one continually led and helped of the Lord; upon God's work in this land, and upon the nation even in the time of war. That one must be blind indeed who cannot see God's hand leading, guiding, saving this nation. The very air is tempered for the otherwise unprotected ones. To-day has been like a soft September or a late April day, and a warm rain set in at nightfall. The flowers are blossoming again in the garden borders, and the fields are greening again. We see the Servian forces steadily retreating before the Bulgarian army, which, with no aid from Russians or any other nation, but only by God's power, is thus conquering in its young, and, until now, untried strength. Most marvelously is God answering the prayers of his people, who have cried, and continued to cry, unto him.



The quality of the patriotic feeling which the people are continually manifesting is a continual surprise to me. There is a steadiness and earnestness in it which I had not expected to find. The fires of this war are welding the nation into a oneness which neither Russia nor any other power shall be able to break asunder. Then the noble endurance of pain, the heroism which many are showing even in the most excruciating anguish, is a revelation to me of the stuff these Bulgarian brethren are made of. Nature has many noblemen among them; may they all become the Lord's freemen.

In a previous letter, Miss Stone describes Prince Alexander, as follows:—

On Monday of last week Prince Alexander arrived here (Philippopolis), following as closely as possible upon his telegram in which he had accepted the fact of the union of the province of Southern Bulgaria (formerly Eastern Roumelia) with the principality of Bulgaria, and acknowledged himself prince of the united sections. He waited only to convene an extraordinary session of the Bulgarian National Assembly in Turnova, according to the Constitution, and having secured from it an act permitting the Bulgarian army to be sent into this province, to assist in defending it, came on with all haste to Philippopolis, the late capital of Eastern Roumelia.

How handsome and manly is our prince! From his eyes upward he is taller than all the people, and he bears himself with a true wisdom, and courage, and large-heartedness which is winning all hearts. He goes in person to meet his soldiers, moves among them, and talks with them as a brother with brothers. You should see the look of determination in the faces of his loyal subjects here when some one refers to the fact that Russia wants to displace him, and put in power a brother of the Russian Empress. He is our prince, wholly our own. He says that he will never voluntarily leave Roumelia. He may fall a victim, and his body be carried out, but so long as his people are with him he is with them.

He held a brief reception on Monday, weary and travel-stained as he was, at which he received the various ecclesiastic, civil, and military heads. Mr. Marsh and I went also. As no arrangements were made for the reception of ladies, I waited in the ante-room while Mr. Marsh went into the audience-room. He was very much pleased with the prince's reception of him and Pastor Tongeroff. The prince's answer to their assurance of welcome, was substantially this: "We must look to God for help, while at the same time we do all in our power to help ourselves. We hope for the settlement of our difficulties without war, but we must be pre-

pared." He would allow no band concert nor fireworks that evening, saying: "This is no time for rejoicing. When our work is done, and our freedom secured, then we will rejoice; now is the time to work." It does not trouble my republican soul in the least to call such a prince *our* prince, and we all feel the same. He has ordered the closing of all wine-shops and places of ill-repute, and personally goes about at any time of day or night to see that order is maintained, and that all are doing their duty.

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## MICRONESIA.

### EXTRACTS FROM MRS. LOGAN'S JOURNAL.

*May 9th.*—Just one year ago to-day we said good-bye to our boy and all the dear friends in Ohio. In speaking of it at dinner, Beulah said, "What a short year!" But I had been thinking. What a *long* year! At least there has been so much crowded into it! Oh, if we could only hear from Arthur, and from others! I have no right to complain, and do not feel like complaining, but there is a wonderful shut-in-ness to our lives here. Is there a great, busy world outside? and are there some who love us, and remember us, and pray for us? A few weeks ago, one Sunday morning, I saw an *Advance* lying on the table, and glancing at it I noticed that it was more than a year old. I said to Mr. Logan, "Wouldn't it be good to have a last-week's *Advance*?" He replied that he was feeling so hungry for a newspaper, that he had brought out this old one to look at and read over a little. He does not often say as much about such things.

We constantly feel that we have a remarkably pleasant people to work among for a heathen people—they seem so ready to try to do as we want to have them, and so attached to us. When I think of some of the things which missionaries have had to undergo when first among a people so entirely heathen as these are, I feel that our lines have indeed fallen to us in pleasant places.

Our school is going on very prosperously. We have now finished six weeks on the second term, and can see more progress among many of them than at first. I have a meeting with the women every Friday afternoon, at which we talk over many things. I feel that it does not amount to much to them yet, for I can understand them but indifferently, and talk brokenly, but we hope it may grow into something better.

Our Sunday-school is quite prosperous, but needs two teachers' meetings a week to keep it in good running order, as the teachers

themselves have to be taught the lesson first, for only two of them are able to read much yet. But they seem interested, and we do not get tired of the work.

One of the boys, who has been living with us for six months, lately wrote a little letter each to Mr. Logan and me (he has not left us, but it is a native way to write a thing, if one knows how to write, rather than to tell it), telling us he wants to be a Christian. He is a little fellow, perhaps ten or twelve years old, very bright, and quick to learn. It is the first instance we have had in Micronesia of a child expressing an earnest desire to be a Christian. It touches a very tender chord in our hearts, and is a great encouragement to us, too.

I ought to write about our outing, which we took two weeks ago, especially as it was the only one we have had since we have been here. We had heard nothing from Manassa and Amelia since they went home, two months ago, and Mr. Logan said we would take an early start some day and go over to Fefan, and see them. The distance is perhaps ten or twelve miles. It would not be convenient for us to leave home over night, so we were anxious to start early. In the trade-wind season we would not think of going in a paddle-canoe, as the lagoon is so large that if the wind is blowing hard, the waves are about as high as though we were out at sea ; but the trade-winds had not been blowing much lately, and the sail-canoes are such ungainly things, and so slow when there is little wind, that we thought we would venture in a paddle-canoe. Our people felt rather afraid to take the trip, because we had to pass a place where the natives are treacherous and blood-thirsty ; but we felt we ought to go, so rather urged the matter. They thought it would be safer if there was quite a large company along, so Levi went to two places, not very far away, and invited the people to go with us. Some said at once that they were afraid, and would not go, but others promised to go. Mr. Logan tried as well as he could to have them get everything ready the day before, and we had an early breakfast, and might have started as soon as half-past six in the morning, but the people waited for some time, and those who had promised did not come. Our people would probably have given up the trip then, but we rather urged starting, thinking the others might join us. It was nearly nine o'clock before we were fairly off, and we were quite thoroughly tired of waiting. There were three canoes of us ; the others did not venture to go. Getting out from under the lee of the island, we found the wind blowing very fresh, and our frail canoe tossed about at quite a rate, threatening to overturn at every new wave. Then a squall came up, which made matters decidedly worse, and it

seemed as though we certainly should capsize. One of the canoes with us did go under, and we expected every moment that ours would certainly do the same. Mr. Logan charged me to keep hold of the canoe, if possible, in case we did capsize, as it seemed we must, and said he would hold on to Beulah. The men wanted to turn about and go back, but we were half-way there then, and the danger would be as great in returning as in going on, so we said, "No; we will go on." The waves broke into the canoe, filling it half full of water, and the natives had only provided one little wooden dish for baling out; but, fortunately, we had a large wash-basin belonging to Manassa, which we were taking home to him. Esaiam took this and baled as fast as he could, and two or three of the men jumped out into the water, to lighten the canoe, and thus we did not sink. Not long after, we came around under the lee of Fefan, and then we had smooth water the rest of the way. We thought probably the people in the canoe which sank would return home; but they showed their pluck by righting themselves up and coming on after us. It was nearly noon when we reached Manassa's. They were glad to see us, and we had a pleasant visit. They gathered their school together and had a little exhibition, which they had prepared against our coming. And then we must face the sea again and return home, and the wind had been rising, too. How I dreaded it! but I didn't say much. I was very glad, though, to learn that Manassa had determined to take a sail-canoë and carry us home. We did not object to it, though the trip would be rather a hard one for him. We started for home about four o'clock P. M., and the church-bell rang for the evening service just as we were nearing our own shore. I had almost forgotten to say that no one attacked us as we skirted the hostile shores of Fefan. Some people were out fishing, and watched us closely, but nothing came of it, so we came safely through the "perils by water, and perils by robbers." Home looked very pleasant, and Johnny's good supper was duly appreciated. I don't think I can try going away again until we have a boat to go in.

*Evening.*—And to-morrow is Sunday. How good it would seem to go into a congregation where the people were *clothed*. I think the people at home who rave over naked statuary and pictures, would lose their admiration for such things after living among a people like this. We set our faces against it as much as we can, but the people have literally no sense of shame. (I sometimes wish there were some tree the fruit of which they might eat and, like Adam and Eve, realize that they were naked, and feel ashamed.) We have it a rule that those who have not a certain amount of clothing on cannot come into church on Sunday, and we never let



them into our house or remain with us without it. Perhaps, dear friends, you will think these things too shameful to write about, and perhaps they are; but this is one of the trials to which we are subjected every day of our lives, and often it seems like a very heavy one. It is not that we expect, within any near future, to have them all wear foreign clothing, but if we can only teach them to do as well as they might with their native attire, we shall be very happy, and they will be far in advance of what they are now. There are seven of the women, and more men and boys than that, who wear to church some articles of foreign clothing. The difficulty of providing clothing for them is a great one. Of course we can only do it to a limited extent, and perhaps it would not be well to do it if we could. They must come to really want it, and feel the need of it, before it does them much good. The most of the women who have dresses I have taught to sew somewhat, and I hope to do much more of this work in time to come; and by and by ships will probably come bringing cloth to sell, and they will thus be able to provide better for themselves.

*July 16th.*—Mr. Logan came home from meeting this morning crying, "Sail ho!" which was quite exciting. We suppose the ship to be the *Franziska*, and she is anchored near Fefan. Esaiam started off at once to go on board, and we are trying to keep ourselves as composed as may be, and ready for whatever comes, be it no mail at all or mail from America. Mr. Logan says he heard the report that a ship had come last night, but it seemed rather vague, so he said nothing about it. Very likely it would have been hard work to sleep much if I had known. If we *do* get mail to-day, it will lack four days of being a year since we have heard from America. Do any of you wonder that we feel rather uneasy? It will be such a help and comfort if we can know when to look for the *Star*, and it seems as though we must certainly hear something about it.

*July 18th.*—The vessel was not the *Franziska*, but another trading schooner from the Marshall Islands and Ponape, and she brought all our *Morning Star* mail; and our dear boy is safe at Ponape, and will be with us in a few weeks more, God willing. How many, how very many, are our blessings. May we never forget to recognize Him who is the source of them all, and the giver of every good and perfect gift. It is such a blessing thus to have our letters in advance of the *Star*, and to know when to expect her.

*August 18th.*—The weeks have passed very rapidly away with our school, and much work to be done, and we are now looking for the *Morning Star* every day. The Captain said in his letter that we might listen for the whistle any time after the middle of

August. How we long to see her, and Arthur,— well, I don't feel as though I could wait much longer, sometimes,— and Captain and Mrs. Bray, too ; for you will remember that I have not looked in the face of any white woman since we left Ponape, last September.

*Sept. 4th.* And no Morning Star yet! We always gave a wide margin of time in looking for the old Morning Star, but, somehow, we did not feel the necessity of doing so this time; and so, in our desire to see our boy, and the dear friends, and the new ship, we began to look *some* even before the time fixed upon by the Captain for getting to Ruk; and, as a consequence, the time of waiting has seemed very long.

*Sept. 11th.*—Yesterday morning, soon after breakfast, one of the schoolboys came to tell us that he had seen a ship,— a large one, he said,— and he thought it was coming into the lagoon. We had no doubt that it was the Star, and everything was excitement. Before I had time to think, even, our Johnny was off up the mountain to see the ship. Esaiam, more thoughtful, began at once to do things which he knew I would want done. She came to anchor a little after noon, and Mr. Logan went off on board. Beulah and I were rather uneasy waiting at home until three o'clock, especially Beulah; but soon after that time we had the joy of welcoming our dear boy to our home here. Captain and Mrs. Bray also came off, and we had a busy time, as you may imagine.

We are usually well, and very happy in our work, but we *do* hope help will come to us next year. We cannot long stand such a heavy pressure as has been upon us during the past year, and will be in the year to come. Pray much for these dear people, and for us. I have only seen the new vessel at a distance as yet, and fear I may not be able to get on board, for want of time.

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#### A WORD FOR MISSIONARIES.

DEAR SISTERS: Are there not some among you, pastors' or teachers' wives, who will say to your husbands, "Come, let us answer this loud call from Micronesia, and go where help is so much needed"? I am strongly inclined to think that the first move in this matter must be made by you, unless the "missionary lightning" shall strike your husbands very soon. Must the people hold out their hands in vain for the gospel, and die without a knowledge of Christ, because we cannot train up teachers fast enough to give it to them?

One heathen chief thought, three or four years ago, that he was neglected, because we gave him no teacher. He is still in heathen

darkness; and there are many others. Let me assure you the hundred-fold of compensation will be yours.

Yours in Christ,

HATTIE A. PEASE.

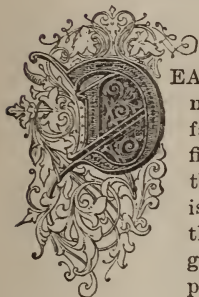
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## Young People's Department.

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LETTER FROM MISS EMILY WHEELER.

HARPOOT, TURKEY, Sept. 4, 1885.



DEAR YOUNG LADIES: Would that before the new school-year begins I might look in your faces, tell you of the past year, or of the past five years of our work, gain new strength for the year to come, and thus securing your promise to pray for me and the work, even more than in the past. All through the year the girls have done well; the examinations were pronounced the best ever held. The three graduates have either entered upon, or are about to enter upon, their work of teaching. The numbers of the school were greater than ever before, but I am not satisfied. "Higher yet, and higher," would I have the teaching and training, and, above all, the piety, rise. To be sure, never before has there been so much personal Christian work in the school, so much love shown, so little envy and malice; but I long for a general outpouring of the Spirit. Every noon and after school, especially Sundays, it is impossible to pass through the dormitory, or to enter a recitation-room, without hearing or seeing a little group of two or more engaged in Bible-reading or prayer. The older girls, almost all of them, feel the responsibility for personal Christian work laid upon them. I have tried very hard this year to break up an almost national habit of sulking, whenever anything unpleasant occurs. Before me the girls are either afraid or ashamed to sulk; but before the native teachers they have indulged themselves without restraint. They call it "hanging the face." I persuaded the teachers to deal with this, and advised them to send every "face-hanger" to her seat, or mark her. Then I dealt with the subject kindly or severely, as the case might be, and the result has been

very encouraging, while all acknowledge that the school is far happier and better for the change. I wish you could have heard some of the little girls pray over the matter. One said: "Dear Lord, you know that I am afraid to 'hang my face' before Miss Wheeler; but, O Lord, I commit much sin in this matter before my mother and my teachers. Pardon me; fill my heart with love and care, that I may not thus destroy the temple in which thou wouldst dwell. I thank thee that I failed in my lessons for this reason. Awaken my soul, and teach me how to hold my face straight." Sure enough, after this time, all the teachers bear witness of the fact that eleven-year-old Maritza, from being one of the most stubborn cases, has changed to a very pleasant-faced and careful girl, seldom yielding to her besetting sin. I wish you could have seen one of our girls give a little lecture on the wonderful animals found on the sea-bottom, all illustrated by drawings on the blackboard; or have seen the neat tables the pupils of my geology and botany class put on the board, and heard the clear recitations in everything, from A B C to mental philosophy and astronomy.

There is one thing I wish you would specially pray for this year—that schools may be opened in more of the villages. I have been greatly pleased this year by the praises bestowed on two of our younger pupils whom I sent out with some fear and trembling to teach in villages. Of one, a man said: "Why, when she came, she was so small and quiet we thought she could do nothing with her pupils and the women. She is at our house; and at home she is a little kitten, but when she goes to school she is a rider, mounted and armed, and, flourishing her whip, she drives her school on like a full-grown man." A high compliment for this land! Another said: "O, she knows what she is about; my girl never used to care about her lessons, and never brought a book home; now she comes home every night and studies." The children besiege her door at 5 A. M., and wait to escort her to school. Whenever she left to visit her home in the city, the children went a long way with her, and wept at parting.

Every Sunday a number of boys and girls stand up before the pulpit and recite hymns, or portions of Scripture, in turn; and then the school sings a song. What impresses the people is, that even when she is absent, her pupils do everything in turn without prompting or calling out; and they say, "It is like the college," with great pride in their teacher. The chief brother is also greatly pleased at the temperance lectures she has given at the house where she boards. "She ever fears to speak save against the wrong," he says. We hope the girl we send this year will do



as well, but she is not so spiritual as Elmas was, and I would have you pray for her, also. Her name is Anna. Let her be a subject of prayer in your meetings. Her mother was a lame woman, described in "Grace Illustrated" as "Bego, the wife of Dono."

These girls who go out as teachers, almost always have the mothers' as well as the girls' prayer-meeting; and the women often say, "The teacher is too shy to speak to us; but when we get to meeting, she sits and talks to us like a grandmother, and the tears come to our eyes to see how she understands our cares and our temptations." The sayer of this told her son two years ago, "If you would please me, you will choose our teacher for your wife." The girl came back two years ago, and will be a senior this year. As last term closed, the husband of the woman came to me and said, "You know, teacher, that now our son has graduated and has taught in the college, it is meet that he should marry, and he, himself, wishes it; whom shall we take for him?" I mentioned this girl, knowing she would be a suitable match. "Now we know," said the agha, "that this is the will of God, for the young man desires Yughaper, and the mother and I desire her." So a delegation went to her father's house to propose. The girl was so shy that her only reply was, "My parents know;" but among our educated young men the usual Oriental custom of not receiving the girl's consent has passed away, so it was declared on both sides that Yughaper must give an answer. The father of the youth came to me to beg that I, as her teacher, would get her to say "Yes" or "No;" so papa and I rode down to her village, two hours away, and I proposed for our young teacher. We prayed over the matter; and then after plainly refusing to decide the matter, I left it to her to give an answer. Finally she said, "Let it be," and took to shaking, and blushing, and crying, so that I prayed again to ask a blessing on the match, and to quiet her nerves. Last Tuesday papa and I went again, by the young man's invitation, and papa publicly betrothed the happy pair. You should have witnessed the young man's gratitude to me for my good offices. Papa read and prayed; and then, as the pair sat opposite each other, addressed them according to the custom here, taking as his text, "Ye are the light of the world." A few words to the people explained to them the difference of this betrothal from most among them, where the girl is sold without her consent; and you may be sure he spoke of the difference between godly educated homes and the opposite, urging them to educate their daughters, as well as their sons. Then the girl signified her consent to the betrothal by taking a red and gilt Bible and a hymn-book, bestowed by the young man (papa had to give

it, because in that village it would have caused scandal for her to take it from the hand of the young man), and the betrothal was closed by a prayer by the girl's father, the pastor of the village. Immediately every one congratulated the young man, and we both parties, while Yughaper kissed the hands of her future father-in-law, her parents, and the rest of the guests, and then disappeared to be seen no more that day. A feast was laid, which closed with the eating of two whole lambs, one boiled, and one roasted in the over-dug in the ground.

Three years ago, one of our girls, now married, taught a school near here, and was greatly interested in a little Gregorian boy who was persuaded to attend her school. She said he seemed to drink in the truth, and never tired of asking questions about the Bible, which he read constantly. When he was too old to attend the girls' school in the village, and as there was none for boys, he begged his friends, all strong opposers to the Protestants, to send him to school. His father was dead, but his uncles were able to send him. The former teacher told him to keep on praying, and perhaps one of the three uncles might relent. A year passed, but the answer was still "No," when one day they met with heavy reverses. The boy told them he thought they were sent by God, because they would not let him go to our college preparatory school. They believed him, and came to put him in the boarding department, but stipulated that he must come home for Sundays, saying: "We are high-tempered, and quarrel among ourselves. He is our evangelist, and always settles our disputes with his Bible. Should he not come home once a week, we should quarrel so that we should have to separate." So he goes home, attending the chapel in his own village, but keeps the peace in the family, who are as yet attendants of the old church of the Gregorians. When I look back to the work our Mariam did I am glad. Many are the boys and girls in our schools who began in this way, at our village-girls' schools, so I beg you to pray much for them. There are others from places where there are no schools; and one of them, a bright little girl, cried because she must give up her dear school for vacation. She said, "Do you suppose if I prayed, the Lord would grant that there be no vacation?" She was told by the girl she asked, that probably there would be so many who desired a vacation, that her prayer would be overruled.

Now, please don't forget, as I said at the beginning, this is our work. Thank you for the proofs I have that you so consider it.

# Our Work at Home.

## WOMAN'S FOREIGN MISSIONARY WORK.

[Read at the Woman's Board meeting in connection with the anniversary of the American Board. Published by request.]

THIS seventy-fifth anniversary of the American Board — reaching another way-mark in the century — is pre-eminently a time for reminiscences. Among them, there are none more interesting to us as women, than the special part in missionary work that has come to us during the last twenty-five years; and it has been thought that instead of the ordinary statement of work to-day, it may be pleasant to call to mind some of the events and influences that led to what has been sometimes called the new era of woman's foreign missionary work, more especially, if possible, to trace in it all the guiding hand of our Lord. We touch upon the latter part of the subject with the greatest reverence, almost with timidity, lest we put forth a sacrilegious hand to touch the ark which should be wholly in his keeping, yet hoping that through the light of the "afterward" to learn lessons of trust and obedience for the future.

We are taught that our Paschal Lamb was slain before the foundation of the world; that the marvelous plan by which our race was to be brought back to God, was laid before man was created; and, what was still more wonderful, it was to be brought to its consummation through human instruments. Since this scheme of salvation has been divinely revealed to us, we must believe that this nineteenth century was set apart from the foundation of the world for a special aggressive missionary movement. We must believe that all events, however great, however small, however they may seem to us, tend to the furtherance of this plan in the best time and the best way.

As has been said in connection with recent study of the history of Elijah, "God has never wanted for the men or the women for the work he wished to have done. They never fail to be found. They are born for it, trained to it; and lo, at the appointed time laid in the eternal counsels of heaven, they are summoned to their task, and they go to it. They must go—willingly or not, they must go. A force greater than the enginery of two worlds impels them. A weight greater than the crush of mountains lies upon them—they must go." We believe that Judson and Hall and their companions could no more resist the impulse to leave home and friends to preach the gospel to the heathen, than Elijah could

remain in Horeb when the "still, small voice" bade him do the Lord's work in the world. Neither, a little later, when the set time to favor heathen women had come, could Christian women resist the call to arise and do their part in sending the gospel into heathen homes.

To carry out this thought in all its fullness would be quite beyond our scope to-day, which is confined to woman's foreign missionary work.

Early in this century the Spirit began to move upon the face of the waters in this country. Three brave young men succeeded in inspiring others with their enthusiasm, and the American Board was formed. Among its earliest supporters were many women. They became fervent in their missionary zeal, and they trained their children to follow in their footsteps. The anxieties and responsibilities of motherhood so grew upon them, that five years after the formation of the Board they banded together in maternal associations to "pray for the conversion of their children, that they might live to the glory of God, and carry his gospel to the ends of the earth." Children had their recognized place in these associations, and, among other things, were trained to give their pennies for the support of heathen children in mission schools; and there arose a generation of men and women who were hearty adherents to the missionary cause.

Side by side with these maternal associations were societies organized specially for collecting agencies for the American Board. They were formed of women alone, of men and women together, and of men alone. In a paper given by Dr. Rufus Anderson at the meeting of the Board in Boston twenty-five years ago, entitled "Historical View of the Organizations for Raising Funds," he speaks of them as most efficient in the collection of money. There was a system of larger and smaller organizations somewhat similar to our present branches and auxiliaries. At the close of 1832, there were 1,667 of these smaller societies which were called associations; 774 of these were for men, 627 for women, and 254 for both men and women. In 1839 the receipts of the Board were classed as follows:—

Donations from gentlemen's associations, about . . . . .	\$18,000
From ladies' associations . . . . .	23,000
From gentlemen and ladies . . . . .	54,000
Amount of Congregational collections . . . . .	20,000
Amount of monthly concert collections . . . . .	33,000
Other sources . . . . .	49,000

Of this, Dr. Anderson says, "The above statement ought to encourage females in their efforts to raise funds in aid of missions



to the heathen." He also adds: "There has been a tendency to merge the ladies' and gentlemen's associations into one association, and thus to lose the great benefit of their separate action. Females are the most fervent, constant, and active in their missionary zeal; and their separate action is one of the most effectual means, under God, of insuring the stability of the gentlemen's efforts." Since these were his opinions so long ago, we may not wonder that, in his last days, he remarked both in public and in private, "I shall die easier because of the formation of the Woman's Board."

During this time our Lord saw that women would need special preparation for the larger work that was to open before them; and one, of whom we think it is not too much to say that she was our Elijah,—Mary Lyon,—conceived the idea of higher education for women, made subservient to high religious aims, and especially to promote the cause of foreign missions. All over the world to-day Mount Holyoke graduates are among the most efficient workers; all over our own land they are the leaders in the organizations of our Woman's Boards. The women were slowly but surely preparing for the larger sphere before them.

About 1840 the maternal associations and the other societies mentioned began to decline, destined to give way to the better, more permanent system of the present day. As the seed cannot be quickened except it die, so these organizations, by the year 1860, became almost extinct. But the seed, with its hidden life, was not destroyed. It sprang up once more in a call for a concert of prayer, by which mothers should meet on the first Wednesday in each month for united supplication on behalf of their children. Through the providence of God, it came about that the first of these concerted meetings occurred on the Wednesday afternoon during the meeting of the Board in Boston, in 1860. On that afternoon, "Rev. Dr. Budington, of Brooklyn, arose and spoke of the fact that Christian mothers in every part of our land were at that very hour uniting in prayer for the early conversion of their children; and, led by Dr. Budington, the vast assembly in Tremont Temple joined in that memorable concert." So, tenderly and prayerfully, was forged a new, strong link in the chain that was to bind many praying women, irrevocably, to the interests of the American Board. The following year the various maternal associations were brought together in a society called the Union Maternal Association; and since it had been so identified with the meeting of the Board in 1860, since its aims were so in harmony with the cause, and that the spirit of prayer then engendered might be perpetuated, mothers' meetings were held in connection with those of the Board for eight consecutive years.

In 1867 the guiding hand was made more apparent in many directions, leading to a positive movement, which resulted in the formation of the Woman's Board of Missions. The stress of war had brought out the latent talents and energies of women in many ways, and they were prepared for a new field of action. Wise men and women in the foreign field saw openings for work among women and children that could be done by women only, and were sending earnest calls to the American Board for female laborers; and there was a special movement among educated Christian women to offer themselves to go as missionaries. At about the same time a few women in Boston, recognizing a special leading in these opening doors, were feeling an increasing responsibility to obey the last command of their risen Lord. On the first Tuesday in January, 1868, after eight months of prayer and labor, about forty ladies, representing the Congregational churches of Boston and vicinity, met in the Old South Chapel, Freeman Place, to consider the subject of organization in connection with the American Board. A statement of the work of the previous eight months, which had culminated in this meeting, also the propositions of the American Board, together with a letter from Dr. Clark, the Foreign Secretary, strongly setting forth the need of such a movement, were presented, and freely discussed. The voice of the meeting was: "Grateful for living in such an age, and in view of the sublime possibilities of the hour, we will, by sympathy, prayer, labor, and contributions, band together and engage in the blessed work of giving the 'bread of life' to the perishing." The pathway of the future looked dark, but there was light for the first step, and sanctified courage to take it. A resolution was offered to form a society, "co-operating with the American Board in its several departments of labor for the benefit of our sex in heathen lands." This was adopted by a rising vote. It was a moment never to be forgotten; for just then was felt the power and presence of the Holy Ghost, and some were conscious of a new baptism of missionary zeal, the effects of which remain to the present time.

The subsequent history of woman's foreign missionary work is familiar to all. The following year the Woman's Board of the Interior was organized, and this was followed in quick succession by other kindred societies, till now there are more than twenty denominational Boards, which have hundreds of auxiliaries and children's societies, with an aggregate membership of many thousands. They send out into the churches millions of pages of printed matter, to inform, to stimulate, and to afford a means of communication between earnest workers all over the world.

Thousands of meetings during the year bring together as many companies of earnest women, from the faithful two or three to the gatherings of thousands. More than \$500,000 are contributed annually through these Boards, and we take pleasure in thinking that the work is so pledged and rooted in the different societies, that the amount given is equal to an invested capital of \$5,000,000. The results of these efforts in the foreign field are: hundreds of missionary women at work there; a larger number of native teachers and Bible-women; hundreds of schools, ranging from the primary to the college, and containing thousands of pupils; a promising medical work, making a pathway for the gospel in hundreds of places; and hundreds of Christian homes are a constant shining in the surrounding darkness.

Statistics may give the *apparent* results of all this labor, but eternity alone can reveal the effects of the smallest effort made with the sole desire to do the Father's will, and accompanied by his blessing. The incidental benefits to us who have heartily taken up this work would fill a volume. It has been said, God thought of *us* as well as heathen women when he gave us this work to do. We believe there is not a person here to-day who has taken it up with earnestness, who will not testify to the blessing that has come to her own soul, heart, and life. The strong and tender bonds of friendship that have been formed through this work, causing many of our gatherings to be in reality a sitting together in heavenly places; the salutary discipline necessarily incident in many of its features, and for which its members were untrained and unprepared; the development of treasures of mind and heart of which the owners themselves were unconscious; the fresh baptism of the Holy Spirit that was needed to wake so many from their slumbers, and to fit them for the service; the unspeakable dignity and privilege conferred upon woman, in being permitted in such a way to be a co-worker with Christ, in promoting the coming of his kingdom in the earth,—all these are blessings that can never be computed. While we rejoice that through the blessing of God much has been accomplished, we are painfully aware that, in our own denomination, at least, it is only the few who have entered heartily into the work; that its possibilities for the next quarter of a century are infinitely greater. We may even believe that some who are here to-day may live to see the gospel proclaimed from one end of the world to the other.

In view of these possibilities, we feel like adopting as our own some resolutions passed at the jubilee meeting of the American Board twenty-five years ago:—

*Resolved*, That we record it as the deliberate judgment of the Board, that

the churches, sustaining its operations, are summoned to higher obligations and higher privileges.

1. God has committed to our spiritual husbandry some of the largest and noblest fields in the world.

2. He has blessed our work to such a degree that for us to remain stationary has become impossible, without a manifest and perilous disregard of duty.

3. Having the undoubted ability to do much more than we have yet done, it will be for our spiritual enlargement, and our comfort of hope, that we place ourselves at once in harmony with the merciful designs of our enthroned Emmanuel.

4. The honor of our ascended Lord imperatively requires that we "go forward," seeing that he has opened the world so widely to his people, and placed in their hands such multiplied facilities for speedy and efficient action, and given them the silver and the gold for this very end, that now at length when this nineteenth century is waning to its close, his people should go forth and proclaim the acceptable year of the Lord in all the world.

## WOMAN'S BOARD OF MISSIONS.

Receipts from Nov. 18 to Dec. 18, 1885.

MISS EMMA CARRUTH, TREASURER.

MAINE.		ers, \$9; West Lebanon, Aux., \$30,		
<i>Biddeford.</i> —Aux.,	\$17 00		\$176 25	
<i>Castine.</i> —Desert Palm Soc'y,	10 00	Total,	\$179 25	
<i>Kennebunk.</i> —Mrs. C. N. Lord,	1 00			
<i>Maine Branch.</i> —Mrs. W. S. Dana, Treas. Lewiston, High St. Cong. Ch., \$75; Norway, Aux., of wh. \$14.40 fr. Soc'y of Christian Endeavor, \$26.40; Camden, Aux., \$15; Bethel, First Cong. Ch., Aux., \$15; Cornish, Aux., Thank-Off., \$12; Brunswick, Aux., \$88.65; Bangor, Aux., \$21; Calais, Aux., \$10; Thomaston, Aux., Miss E. Jordan, \$5, Morning Star Circle, \$4; Gorham, Little Neighbors, \$30, Helping Hands, \$20; Portland, A Friend, 50 cts., Y. L. M. B., \$50,	372 55			
Total,	\$400 55			
NEW HAMPSHIRE.		VERMONT.		
<i>Goffstown.</i> —A Friend,	\$3 00	<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Bridport, Aux., \$12.59; Burlington, Aux., \$25, Helping Hands, \$40; Cabot, Maple Fruit, \$2; Fair Haven, Mrs. H. G. Barber, \$5; Hartford, Aux., \$33.25; Lunenburg, Aux., \$9.50; Middlebury, Cong. Ch., \$107.42; Montpelier, Beth. S. S., \$8.20; Westford, Aux., \$11; Saxton's Pines, Mrs. James Spaulding, \$4,	\$257 87	\$257 87
<i>New Hampshire Branch.</i> —Miss A. E. McIntire, Treas. Acworth, Aux., \$12; Bedford, Thurston Band, \$30; Centre Harbor, Aux., \$13; Claremont, Little Sunbeams, \$5; Concord, Aux., \$15, Merry Gleaners, \$3; Dnubarton, Hillside Laborers, \$3, Mrs. Inez Dickey, \$5; Goffstown, Aux., \$10; Hudson, M. B., \$5; Lyme, Aux., \$22; New Ipswich, Aux., prev. contri. const. L. M. Miss Emily Farwell, \$14.25, Hillside Glean-		Total,	\$257 87	
		MASSACHUSETTS.		
		<i>Andover.</i> —Mrs. M. M. Greene,	\$5 00	
		<i>Andover and Woburn Branch.</i> —Miss E. F. Wilder, Treas. Andover, Aux., \$205.65; Lexington, Aux., \$20; Hancock, M. C., \$65; Lowell, First Ch., Aux., \$87.33, Buds of Promise, \$12.67, A member of Kirk St. Ch., \$20; Malden, Aux., of wh. \$25 a Thank-Off., const. Miss Mary Kent L. M., \$75; Maplewood, Aux., \$15; Medford, Mystic Ch., Aux., const. L. M.'s Miss Emma J. Wilcox, Miss Lillie A. Wilcox, \$50; Winchester, Eddie's M. C., of wh. \$25 const. L. M. Miss Ada Philbrick, \$27.50; Ballardvale, Thank-Off., \$10,	588 15	



*Barnstable Branch.*—Miss A. Snow, Treas. Thank-Off., \$100 00  
*Berkshire Branch*—Mrs. S. N. Russell, Treas. Dalton, Aux., \$29; Housatonic, Aux., \$12.70; Monterey, Aux., \$30; Pittsfield, First Ch., Aux., prev. contri. const. L. M. Mrs. F. K. Paddock, \$11.75; Williamstown, The Gleaners, \$10, 93 45  
*Essex North Co. Branch.*—Mrs. A. Hammond, Treas. Bradford, Aux., \$127.50; Newburyport, Aux., \$70, North Ch., M. C., \$86, 283 50  
*Essex South Co. Branch.*—Miss S. W. Clark, Treas. Thank-Off. at Annual Meeting, of wh. \$25 const. L. M. Mrs. A. H. Johnson, \$416.30; Lynn, First Ch., Aux., Mrs. C. C. Cobb, const. L. M. Mrs. Isabella M. Dudman, \$25; Salem, Tabernacle Ch., Chips of the Old Block, \$5.30; Beverly, Dane St. Ch., Aux., \$143, 589 60  
*Franklin Co. Branch.*—Miss L. A. Sparhawk, Treas. Greenfield, Aux., 8 62  
*Groveland.*—M. B., 18 00  
*Hampshire Co. Branch.*—Miss F. G. Clarke, Treas. Amherst, Young Ladies' Soc'y, \$30; East Amherst, Aux., \$22; Easthampton, Emily M. C., \$5; Granby, Aux., \$100; Southampton, Aux., of wh. \$50 const. L. M's Mrs. Annetta Howes, Mrs. Fannie K. Parsons, \$58.50; Williamsburg, Mrs. Helen E. James, const. L. M's Miss Florence S. Crosby, Miss Luthera A. Ludden, \$50, 265 50  
*Middlesex Branch.*—Mrs. E. H. Warren, Treas. Framingham, Plymouth Ch., Aux., Thank-Off., \$10; Lincoln, First Cong. Ch., S. S., \$25; Maynard, Star Circle, \$25; Northboro, Aux., \$2, 62 00  
*Norfolk and Pilgrim Branch.*—Mrs. F. Shaw, Treas. Easton, Aux., \$20; Hanover, Aux., \$7; Brockton, Aux., \$50, Coral Workers, \$70; Quincy, Aux., \$30, Mr. Hardwick's S. S. Cl., \$30; Braintree, Aux., \$4.25; Marshfield, Mayflower M. C., \$20.50, 231 75  
*Phillipston.*—A few ladies, 4 00  
*South Hadley Falls.*—Cong. Ch. and Parish, 17 00  
*Springfield Branch.*—Miss H. T. Buckingham, Treas. Blandford, Aux., of wh. \$50 const. L. M's Catharine C. Hinsdale, Anna P. Hinsdale, \$90; Ludlow Centre, Aux., \$1.44; East Longmeadow,

Young Disciples, \$5.85; Springfield, South Ch., Aux., Mrs. C. E. Blake, const. L. M. Mrs. Fanny E. Minot, \$25, \$122 29  
*Suffolk Branch.*—Miss M. B. Child, Treas. Boston, Mrs. Fannie A. Barrett, \$8, Central Ch., Aux., \$170, Berkeley St. Ch., Sunbeam M. C., \$42.70; Roxbury, Miss Louise Blaney, \$5.20; West Roxbury, Y. L. M. C., \$16, South Evangelical Ch., \$24; Dorchester, Village Ch., Aux., \$18; Brookline, Aux., \$200; Brighton, Aux., \$60; Chelsea, First Cong. Ch., Aux., \$80.93, Central Ch., Aux., \$5; Watertown, Aux., \$52; Waverly, Faithful Workers, \$30; Wellesley Hills, Aux., \$66; Newton, Y. L. F. M. S., \$40; Dedham, Chapel Rays, \$22, Asylum Dime Soc'y, \$1.80; West Medway, Aux., \$10, 851 63  
*Worcester Co. Branch.*—Mrs. G. W. Russell, Treas. Blackstone, Aux., \$8; Southbridge, Aux., \$50; Grafton, Aux., \$52; Fitchburg, C. C. Ch., Aux., \$51.30, Thank-Off., \$5.25, Rollstone Ch., Aux., \$101.20; Hubbardston, Aux., \$25; Leicester, Aux., \$100, Thank-Off., \$6.35; Winchendon, Aux., prev. contri. const. L. M's Mrs. M. W. Chandler, Mrs. H. O. Clark, Mrs. Solon Abbott, \$18; Lancaster, Aux., \$45, Thank-Off., \$18, of wh. \$50 const. L. M's Mrs. Geo. Grassie, Miss Catharine Marvin; Worcester, Woman's Miss'y Asso., \$7.50; Thank-Off., \$52.35, Central Ch., Infant S. S., \$2, Union Ch., Aux., Thank-Off., \$43.75, Membership Fees, \$14; Auburn, Penny Coll., 90 cts; West Brookfield, Aux., \$50, Thank-Off., \$9; Ware, Thank-Off., \$15.25; Millbury, First Cong. Ch., Aux., \$42.70; Saundersville, Aux., \$3; Northbridge, M. C., Thank-Off., \$3.30; Rockdale, M. C., \$20; Gilbertville, Aux., Thank-Off., \$4, 747 85  
 Total, \$3,988 34

LEGACY.

Legacy of Miss Louisa Thompson, Boston, \$1,000 00

RHODE ISLAND.

*Rhode Island Branch.* Miss A. T. White, Treas. North

Scituate, Aux., \$10; Pettaconsett, M. C., \$9; Little Compton, Aux., \$1.50; East Providence, Aux., \$2.60; Barrington, Bayside Gleaners, \$50; Newport, Children's M. C., \$12; Providence, Central Ch., A Friend, const. L. M. Miss Anne S. Root, \$25, F. M. C., \$10,

\$120 00

Total, \$120 00

## CONNECTICUT.

*Colebrook*.—Mrs. L. C. Corbin, \$1 00

*Hartford*.—Mrs. L. C. Dewing, 25 00

*Eastern Conn. Branch*.—Miss M. I. Lockwood, Treas. Thompson, Aux., \$25, Y. L. M. C., \$5; Taftville, Aux., \$10.15, M. C., \$4.41; Pomfret, Aux., \$26, M. C., \$3; Norwich, Park Ch., Aux., const. L. M. Mrs. Kate B. Howe, \$25; New London, First Ch., of wh. \$25 const. L. M. Mrs. E. R. Bragan, \$59.60, 158 16

*Hartford Branch*.—Miss A. Morris, Treas. Bristol, Aux., \$90.48; Hartford, Centre Ch., Aux., of wh. \$25 by Miss Louise Root, const. L. M. Mrs. Elizabeth A. Northrop, and \$25 by Mrs. D. A. Wells, const. L. M. Miss Wolcott, \$364.90, South Ch., Aux., \$3, Windsor Ave. Ch., Loving Helpers, \$50; Hebron, Aux., \$20.50; Rockville, Earnest Seed-Sowers, \$50; South Coventry, Aux., \$20; Tolland, Aux., \$6; West Hartford, Aux., \$105.24, 710 12

*New Haven Branch*.—Miss J. Twining, Treas. East Haven, Mission Workers, \$20; Had-dam, Aux., prev. contri. const. L. M. Miss Mary E. Brainerd, \$13; Kent, Aux., \$25; Litchfield, Aux., \$6.88, Y. L. M. C., \$130; Madison, Aux., \$110; Middletown, First Ch., Aux., of wh. \$25 by a friend, const. L. M. Miss Mariquita E. A. Whittlesey, \$30; New Haven, Davenport Ch., Aux., \$41, United Ch., Aux., \$40, Y. L. M. C., \$100; Redding, Ready Folks, \$30, Fairfield Co., Thank-Off., \$117.25, 663 13

Total, \$1,557 41

## LEGACY.

*New Haven Branch*. Legacy of Mrs. Mary Strong, Middlebury, \$50 00

## NEW YORK.

*East Bloomfield*.—Woman's F. M. Soc'y, \$20 00

*Malone*.—Children's M. B., 8 85

*New Lebanon*.—Rose McWilliams, 18 00

*New York State Branch*.—Mrs. G. H. Norton, Treas. Crown Point, Aux., \$23, Willing Hearts, \$7.34; Brooklyn, Puritan Ch., Aux., \$25, East Ch., Y. L. M. C., \$17; Randolph. Evergreens, \$3.50; Jamestown, Aux., const. L. M. Mrs. J. C. Jones, \$33.88; Westmoreland, Aux., \$15.50; Lockport, Aux., \$25; Canandaigua, Aux., \$50; Moravia, Aux., \$8.75. Ex., \$122.55, 86 42

Total, \$133 27

## ILLINOIS.

*Sterling*.—Mrs. Nathan Williams, \$10 00

Total, \$10 00

## IOWA.

*Webster City*.—Cong. Ch., \$1 00

Total, \$1 00

## CANADA.

Canadian W. B. M., \$166 00

*Montreal*.—Emmanuel Ch., Y. L. M. Soc'y, 25 00

Total, \$191 00

## CHINA.

*Tung-cho*.—Woman's Miss'y Soc'y, \$18 00

Total, \$18 00

## ENGLAND.

*Albysn*.—Miss E. H. Ropes, \$10 00

Total, \$10 00

General Funds, \$6,866 69

Morning Star, 75

Weekly Pledge, 2 25

Leaflets, 34 99

Legacies, 1,050 00

Total, \$7,954 68.

MISS HARRIET W. MAY,  
Ass't Treas.

# Board of the Interior.

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## JAPAN.

### THE THEOLOGICAL CLASS FOR WOMEN, AND SOME OF ITS RESULTS.

BY MISS JULIA A. DUDLEY.

OUR woman's class, which commenced the first of November, continued five months, ending April 1st. When we first planned the school we did not know what it would result in, but the Lord brought pupils. We had fifteen boarders and ten day-scholars. Some of these were elderly women, some wives of theological students.

There was much enthusiasm in the studies, both in the Old and New Testaments, and also in the lectures on physiology and evidences of Christianity and natural theology. These lectures alternated, and were very simple.

The women took notes, and I am sure you would have smiled if you could have seen the *honi-ou* (bone-breaking) labor they gave to it. After the class closed, I traveled 750 miles, by land and sea, doing out-station work. I took one of the women with me, and we had such an interesting time. First, Fuknoka, 300 miles distant by steamer, where one of our dear girls from the Kobe school is wife of the pastor. Mr. Atkinson made this trip with us, and wrote it up for the *Herald* (July, I think). However, he did not, nor could he, have written, nor can I, a tenth part of the interesting things.

The worker there, Mr. Fuwa, is one of that famous first class, a warm friend of Mrs. Jaynes (Dr. Scudder's daughter). He has been in Fuknoka for some five years, away from all Christian fellowship, and the work grew slowly. About four years ago he took for his wife one of our best girls, a beautiful woman every way, and she shines in the darkness all the brighter. She has had two little ones, and has been much hindered in her work, but I found her giving much of her time to school-work,—four hours a day,—managing her household of eight or ten, and doing all in her power for women. She looked pale and overworked, but was full of courage. They lost their little girl, a bright little thing of two years, after I left.

She wrote me an appeal for help last fall, which I sent to Dr. Clark; it went into my heart. We spent two weeks here in this home. I gave a party (!!), as is my fashion, after a few days, inviting the six Christian women and their friends. The day before this I was out in the country visiting a Christian. I had known the man years before, when he was a political prisoner. His wife had become a Christian, but had never met the Christian women — had never seen one. I told her about the little social time we were going to have, and she said she never went so far from home; she was sure her husband would not approve. But I asked him, and the next afternoon she came, and brought her baby, and spent the night. I wish you could have seen the happiness in her face at this her first meeting. She said, "I would come once a month if this could be continued." Two other women walked two and one half miles, and came in the middle of the afternoon, and remained until ten in the evening. There were twenty-five in all, and such a good time as we had, singing, talking, and getting acquainted! I hope some of those women saw a little of the hope and comfort we find in our blessed "Jesus way."

At any rate, the next Sabbath, though the rain fell in torrents, twenty-five women came to the women's meeting, only two or three being different from those out on Wednesday evening. I have had letters from one of them, and know she is on the way to happiness. She has a Christian son, who has worked and prayed for her. He is now in San Francisco. It was a real trial to say good-bye. There was no church organization when we were there, but one was formed and dedicated, and they installed their pastor soon after. We hope Mr. O. H. Gulick and family will be able to work for this place. You know he cannot live in Niigata; the climate is too severe.

We—O-ye-san, and one of the Christians, as a helper or companion — traveled in jinrikishas about forty miles, spending one night with an acquaintance, and helping all we could. Then on, crossing over to the mainland in a little open boat. Then a tedious delay (but we were still with Christians, this time Presbyterians); then, one lovely evening, as the sun went down, we again went on board a steamer, and were soon winding in and out among the islands.

I shall never forget that morning. The sun rose out of the sea of crystal,— it might have been the islands were emeralds,—and we glided on quietly, in and out. At one island we stopped, and some men came out, and we gave them some little books. I was sure no missionary could ever have been there. The men opened the books as we pushed off, and one shouted back his thanks, but



said, "Some foreigners were here a few weeks ago, and gave us some books." I found afterward it was some of our neighboring Presbyterian missionaries.

We found warm friends waiting for us at our next place, a home with Christians, a church quadrupled since my last visit of a year before. But I cannot tell you all. We spent three weeks more, always in Christian homes, visiting three more churches, and meeting stanch members. I found four of our class-women, all in their own homes (unpaid workers), but all working, saying how different everything seemed since the five months' study. We had one meeting together, when some tears fell. I hope some inspirations were gained. I feel that if I did not speak of the kindness I meet (always the best homes, always the best *in* the homes), I should not do justice to the dear friends here. You who work for this people will know them some day. I know there will be glad meetings in heaven, if not here.

Our annual meeting came soon after, this year in Kobe. Our home, which you know is not capacious, was not over-crowded, but nineteen found shelter, and all the necessaries of life for about a week, under its roof. Yes; it was Grandma Gulick's home. Her extension-table, which has stood modestly in the back room, expanded, to our amazement, until twenty could gather around it. The next week Miss Barrows left me for a needed rest. Two days later, Dr. and Miss Scudder said good-bye, to go to their new home in Niigata. (I have just heard of their settlement there.) Miss Julia Gulick was with me after that until August 1st, when I came to the mountains with her. And now our time to go down and take up our work again is near. Sometimes I shrink from it. Though our joy and satisfaction increase every year, our cares increase too.

We expect to open our school again in November, and Miss Talcott is to be with me. She and Miss Clarkson are now on their way home. I go to Kobe in two or three days to meet them. I miss Miss Barrows very much. She is very quiet, but a host. I have now the care of the Home, and we have so much company it is no small item.

Mr. Atkinson wants me to go to Tosa, a new out-station, which I have not yet visited. I may go in October. It is quite a distance, perhaps a hundred miles from Kobe by steamer. These trips are hard, but are, we feel, very helpful in the work.

But I must say good-bye, and close this long letter. When you have time, please write. Home letters do us good.

## THE KOBE HOME.

LETTER FROM MISS SEARLE.

JAPAN, Nov. 4, 1885.

ALTHOUGH it is about three months since your welcome letter was written, it is only one since I received it, for it had to come by way of Europe,\* nearly doubling the usual time in its passage.

The term, which began the middle of September, has been unusually full of business. We hoped and planned to have Miss Hooper, of Kioto, with us this year; but new developments in regard to the Kioto School made it seem best for Misses Clarkson and Hooper to go there, and we are to have Miss Gunnison, for a time, at least. We are very glad to have her here, for she will help us out in the line of music. Her own estimate of her ability in that direction is very modest indeed, and she does not feel like undertaking anything except a little instrumental teaching; still, I think she will be able to help more in that direction than she supposes. Of course, for the present, her principal business is the language. Do not, we beseech you, let Miss Gunnison's being here hinder you from sending "that music teacher," if you can find her. We can hardly ask Miss Gunnison to make music-teaching her principal missionary work, and there is abundance of room for the other, also. Mrs. Jencks has kindly helped us by giving from six to ten lessons a week on the organ to different girls; but as she begins to talk of going home, for rest, we cannot depend upon her much longer. Miss Brown teaches the girls vocal music, in classes, every day, and they are really improving very much; but we need some one who can give more time and strength to this work than she can possibly spare.

We have had some anxiety this autumn about the cholera, which has been prevalent in the city, and elsewhere in Japan. One week we closed the preparatory department, which is composed almost entirely of day pupils. The government schools were closed some days before we knew of it, and public meetings were also prohibited; but out of courtesy to the missionaries, who were supposed to manage the Christian schools and churches, nothing was said to us about closing either. This illustrates the spirit of the Japanese Government toward the foreign religion.

I am glad you asked questions about our girls. They all attend the Kobe Church, of which Mr. Harada is pastor. It was of his installation that an account was given in the September LIFE AND LIGHT. You would be interested to see our girls, between sixty-five and seventy now, as they start for church. If we do

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\* As all Chinese and Japanese letters do now, on account of difficulties the Pacific steamers have had with our Government.

not go with them, we send a trusty Japanese helper as an escort. They make quite an imposing procession; and if the sun shines brightly, or if it is rainy, there is a regular forest of umbrellas. For the girls have only these to protect their heads from the weather, summer and winter,—a great saving in milliners' bills. Occasionally, on a cold evening, a few of them throw scarfs over their heads; but that is a foreign innovation. For winter they have wraps, about the shape and color of their dresses. These they often keep on in the house, where they need them about as much as out of doors, if they have only the Japanese method of heating the rooms.

During school-hours the girls study in the schoolroom, but in evening study-hours in their own rooms. There they have little tables a foot or two in height, and sit upon the floor, being carefully instructed to place themselves so that the light from the lamp will fall over the shoulder. In each room there is at least one older girl, to keep the rest in order; and the partitions are so slight that we can easily trace and reprove any disorder. The schoolroom has chairs and desks like those of the home-land; but in the dining-room, again the girls sit on the floor. The soft mats make this quite comfortable, though, indeed, we think them anything but soft if we sit long on them. The dining-tables are about three feet square, and are arranged in long rows at meal-times, but piled up out of the way when not in use. We have ninety-six names on our roll now, thirty of whom are day-scholars. We have been obliged to rent, this fall, a vacant house next door, where about ten of the girls keep me company. As we have to pay fifteen Japanese dollars a month for the house, it is not very economical. The problem how best to enlarge, is still a perplexing one. I see that I have said nothing of the spiritual needs of the girls, which press upon us with unusual force, as we see the tendency to seek intellectual advancement at the expense of Christian growth. Pray for us!

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## INDIA.

### DAILY LIFE IN THE OTIS SCHOOL.

BY MISS EVA SWIFT.

From a letter written October 4th, we take the story of Miss Swift's examination and entrance upon her duties as principal of the Otis School:—

It seems to me I have been wonderfully helped in the study of the language. I went up for my first examination while on The Hills, last April; that is, in a little over nine months from my arrival. My examiners were very kind, and reported to the mis-

sion that I had passed "with credit to myself, and to the gratification of the committee." It was then voted that the school should be put in my charge on the first of June. The Doctor having suggested that I would find it very wearing to take the care of the finances and the government correspondence in the middle of the year, Mr. Jones kindly consented to keep on with these duties. But I was determined to know all about it, and everything in the way of accounts and letters came through my hands; so at our September meeting Mr. Jones again laid the matter before the mission, saying I had done the work, and might as well have the honor. Accordingly, everything has been turned over to me, and I have now the sole charge. With food and clothes for more than a hundred people to look after and provide, I am kept very busy. The school has grown wonderfully the past year. When I came down from The Hills, I had so many applications I had to refuse many, for want of room. The girls are, most of them, daughters of catechists and pastors, or of the best of our Christian community. They are distinctively Christian, and would resent being looked upon as heathen. They are Christians in the sense that their mothers and fathers are Christians; but there is much to be done for them in leading them to the true source of light and knowledge.

Mrs. Capron has charge of the Hindu, or heathen schools, in Madura. An almost unprecedented thing in the annals of our mission, or any other in Southern India, has been the fact that during the past year a number of high-caste heathen girls have been attending my school. This is regarded as a great step forward. I have good reason to believe that many more will come next year.

In another letter we find an account of changes that have taken place this year, and of Miss Swift's own daily work:—

In the beginning of the year a most important change was made in application for recognition as a normal school. The need was great in this district for a good school to train up teachers, and now we have adopted a name which frightens me,—  
"The American Madura Mission Girls' Normal School." Of course everything must be done according to government rule, and the prescribed methods and course of study greatly increase the work. My duties are varied and various. Generally I go early in the morning to see that the appointed circle of girls are sweeping and dusting, and putting to rights the rooms. The compound must be swept every day. The cooking-rooms and verandas must be scrupulously attended to. After this is done, and the girls have all had their morning meal, I go to our large



recitation-room, Otis Hall, and there open the school with prayer and singing. Then the classes go to their places—the Normal Department to Otis Hall, the Practicing Department to another large building across the compound. Then I hold a consultation with the cook-woman about the spices and seeds needed to make a good curry. Black and red pepper, two kinds of onions, coriander, a goodly supply of mustard, and numbers of other little seeds, are all necessary. I give out every day what would be equal when cooked to four bushels of rice. From the storeroom my steps are turned to the *Maistry*, to whom must be given orders for the next day's supplies. During the morning I have a class in English for an hour, and also teach a class every day in calisthenics. In the afternoon the sewing-classes are put to their work, and you may be sure it requires eternal vigilance to keep all these girls busy every day with needle and thread. These are, of course, the unvarying duties of every day. There are many things of which it would be impossible to give an idea — the never-ceasing attention to details necessary to keep the machinery in good order, and the Friday afternoon prayer-meetings, and opportunities for work with individuals, all make part of a busy life.

There is much to gratify and help me in this work. A sweet little custom which is growing up among the girls always comforts me when I see any tendency to fault-finding among them. At night, after study-hour, they all inquire of each other in regard to any unpleasantness that may have come in during the day. If there have been any quarrels, they immediately confess and make peace. Then they "give the hand," as they say, and after prayers bid each other good-night.

Saturday afternoons I sing with the girls, and Sundays I play the organ in church, both morning and evening; and when I get through playing a voluntary, two hymns, a native lyric, a chant, and an offertory, I feel that I have had something to do. Indeed, I find this the hardest of all to do, physically. The organ is very old and worn, and it takes all and more than all my strength to play it. I wish some one with plenty of money and benevolence would send me an organ with a low top, so that I need not sit with my back to my choir. The native lyrics are most peculiar, but many of them are very beautiful. To unaccustomed ears they are very difficult. I am only beginning to make some headway with them. When I wish to learn a new one, I get one or two of the girls to sing to me until I catch the air, and then I make a harmony for it. I am thinking of writing them out, and thus helping to preserve them without change. Much love to all the kind friends at the rooms.

# Home Department.

## STUDIES IN MISSIONARY HISTORY.

1886.

### EASTERN TURKEY MISSION.

No. 1. 1840-1870.

THE progress in this mission is a striking illustration of work done on the apostolic plan. Let those who can, procure Dr. Anderson's "Missions to the Oriental Churches;" "Ten Years on the Euphrates," by Rev. C. H. Wheeler, "The Daughters of Armenia," by Mrs. Wheeler, both of which are published by the American Tract Society. They will find themselves possessed of an abundance of topics and of illustrations from real life for an instructive and delightful meeting.

*Geography of the Field.* See "Ten Years," etc., chapter second.

*Trebizond.* Persecution, 1844. Death of Mugurdich. Tateos. Cruelties. First church organized.

*Erzroom.* Beginnings. Importance of the city as a center. Opposition. When was the first church organized? Effects of the Crimean War. Out-stations.

*Diarbekir.* Abuse of Dr. Grant and Mr. Homes. How many members in the church when the pastor was ordained, in 1862? Progress in 1866. Death of Mr. Walker.

*Mardin.* Re-occupied, 1861. Training-school. Revival, 1869. Church organized. Persecution.

*Harpoot.* The field and the force. Work previous to 1860. Death busy, 1866.

*Harpoot Theological Seminary.* Thorough Christian training. How many graduates in the first class?

*Harpoot Female Seminary.* First pupils. Miss West's methods.

*Harpoot Evangelical Union.* Describe the meeting at Diarbekir in 1867. Illustrate their practical dealing with important questions.

*Self Support.* Illustrate the educating process by the progress at Hoh; see "Ten Years," etc., p. 249. Tithe-giving. Shepik, and its poverty.

*Native Preachers.* Hadji Hagop. Osee of Mardin. John Concordance.

*Bible-Women.* Yeghisa. Mariam of Hoghi. Kohar. Mariné. See "Daughters of Armenia."

*Missionary Work of the Converts.* The Koordish suppliant. How many men educated for the work? The children's righteous impatience. Visit to Moosh. Missionary work begun there.

*Revivals.* Bitlis, 1866. Harpoot, 1867, interesting cases. The work in Hooeli; some of the "hopeless characters" converted.

The lesson for February will be the Eastern Turkey Mission, 1870-1885, with summary of results. The topic for March will be Bulgaria.

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## WOMAN'S MISSION.

BY MRS. J. G. MERRILL.

Through the courtesy of Mrs. Merrill we are able to extend to those who did not attend the seventeenth annual meeting, at St. Louis, the very graceful and suggestive address by which the Woman's Board of the Interior was welcomed there.

WHEN the Free Church of Scotland sent out its first expedition to Africa, it became necessary when they had reached a certain point in one of the rivers, on account of the accumulation of *débris*, to disembark, take their vessel to pieces, and carry it in sections overland to the clear waters of Lake Nyassa, where they could again set sail.

The manager of the expedition appealed to one of the chiefs for assistance, impressing upon him the necessity of choosing only responsible persons to do this work; for if in its transportation any part of it should be lost, the whole enterprise would fail.

The chief responded to the call by sending fifty women, who came many of them from great distances, bringing their food with them for their journey.

The vessel was divided, made into bundles, and each woman bare upon her shoulders her part of this great work.

For seventy miles, through the thickets and tangled grass, they went; over the ragged rocks, and around the projecting cliffs, up an ascent of several hundred feet; and when they had reached their destined place, and laid their burdens down, it was found that not a nail or a screw had been lost by the way.

For many years the question, How shall we reach more effectively our heathen sisters? occupied the thoughts and filled the hearts of those who lived in the full light of our Christian land. How shall we bring them out from under the shadows of false customs, and remove from them the superstitions of a false religion, by which their lives are darkened, and give to them the gospel of peace?

It was a peculiar work, and needed peculiar wisdom, patience, and tact. Many were the prayers that went up to the throne of

grace from burdened souls that the way might be opened. God heard these prayers, and answered the call by giving it into the hands of the women—the Christian women of our land. Gladly they responded; and with eager hands they lifted the burdens laid at their feet.

Up the steep ascent which every new movement must take, through many dark thickets of discouragement, around the projecting cliffs raised by those who saw no need for Woman's Boards, through the tangled brush and over the jagged rocks of all difficulties, they patiently, prayerfully, went on their way.

Your seventy miles are not yet all traversed; but as our African sisters sat down by the wayside to rest, and refresh themselves on their weary journey, so you have turned aside, for a season, to talk over the way you have come, and rest yourselves in each other's sympathy and council.

In behalf of this old First Church we welcome you here to-day: this church, which stood a lone sentinel for years upon the watch-tower of Congregationalism, not only in Missouri, but in the whole Southwest; stood when it meant something to stand for God, for freedom, and the right.

In this old First Church the Missouri Branch had its birth; and in memory of her who nursed it in its infancy, and guarded it with jealous care in its early childhood, until the Master calling her up higher, she left it a rich legacy to us, we offer you our warmest greetings.

We count it joy that so early in the history of our new sanctuary we can open its doors to you, the Woman's Board of Missions of the Interior—a fitting memorial to her, its first pastor's wife, and first president of the Missouri Branch.

With maternal pride we come to you in the name of our children,—our daughters, the Pilgrim and Webster Groves churches,—both doing noble work for missions, home and foreign.

For our sister churches, some of them years in the service, others just adopted into the family circle, which is every year growing more and more in numbers and influence. In behalf of our State, crippled with the ever-increasing claims of its home work, three fourths of its eighty churches being yet home missionary churches, yet learning the meaning of Christ's words, "Go ye into all the world." In behalf of this great Southwest, rich in its acres, needing time and patience to develop its many resources, but sure, through the little leaven which the women have put in, to be in good time wholly leavened, with grateful hearts we welcome you to-day.

Most gladly do we welcome you, our President, who, with untiring zeal for more than a decade, have planned, and labored, and prayed for the welfare of this Board; and we pray God that for another decade you may fill its honored chair.

And the Executive Board, whose labors are great but whose honors are few,—may you ever be the faithful servants who shall uphold her hands. We welcome you, its constituency, scattered all over this great interior, and coming from your several churches and homes to this Mecca, not as a duty, but as a sacred privilege. May you go back from this pilgrimage richly laden with new impulses, born of a fresh baptism from on high.



Tenderly we welcome you, our missionaries, to-day, messengers from our heathen sisters beyond the seas. May the messages which you bring to us awaken in each heart new obligations, which can only be canceled by more abundant service, and more abundant gifts.

We greet you, Christian workers, of whatever name, gathered with us here, and bid you a hearty Godspeed as you toil side by side with us in God's great missionary field.

And may the coming of this seventeenth annual meeting to us, prove a blessed harbinger of greater love and more effective effort in all our churches, so that when we shall reach the heights, and in sight of the crystal sea shall lay our burdens off, it can be said of our work, Not a nail or a screw has been lost.

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OUR GREAT NEED.

THE opening of the New Year found our plans of work well matured, and the estimates for the several States all in the hands of the State Secretaries, or on their way to them. And now what wait we for but the power of the Holy Spirit! At the Union meeting of all the Woman's Boards during the Week of Prayer, the key-note of the first hour was the need of the Holy Spirit. The question put by an old lady to a young minister, "Have you received the power?" was shown to be the one each one who seeks to work for Christ should ask herself in the outset. Let us pray for this "convicting, converting, vivifying, energizing, power-giving" Spirit to dwell within every heart in all our churches. It must be because some who have pledged themselves to be the Lord's, hardly know yet whether there be any Holy Spirit, and have not sought his help—that he has not brought to their remembrance the words of Jesus, "Go ye into all the world, and preach the gospel to every creature." Let us work, and labor, and pray continually this year; but above all, let us pray for the Holy Spirit.

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RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS  
OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

FROM NOVEMBER 18, 1885, TO DECEMBER 18, 1885.

ILLINOIS.		Lincoln Park Ch. Y. L. Soc.,	
ILLINOIS BRANCH.—Mrs. W. A.		41; <i>Granville</i> , Y. Peo. Soc., 56;	
Talcott, of Rockford, Treas.		<i>Illini</i> , Y. Peo. Soc., 5; <i>Spring-</i>	
<i>Alton</i> , 10.25; <i>Amboy</i> , 10;		<i>field</i> , Jennie Chapin Helpers,	
<i>Buda</i> , 11; <i>Bunker Hill</i> , A. C.		7.50.	\$257 01
M., 5; <i>Chicago</i> , a Friend, 4,		JUVENILE: <i>Adams</i> , Mission	
Western Ave. Ch., 22, Sen.		Band, 3.80; <i>Hamilton</i> , Acorn	
and Jun., 5.51; <i>Genoa Junction</i> ,		Band, 3; <i>Wilmette</i> , Busy	
<i>Wis.</i> , 6.55; <i>Harvard</i> ,		Bees, 30.	36 80
7.95; <i>Malden</i> , 10; <i>Oneida</i> ,		Branch total,	\$419 57
Mrs. M. F. H., 20; <i>Springfield</i> ,			
13.50.			
	\$125 76		
JUNIOR: <i>Chicago</i> , First Ch.,		IOWA.	
Y. W. M. Soc., 38.91, Union		IOWA BRANCH.—Mrs. E. R.	
Pk. Ch., Y. L. Soc., 63.60,		Potter, of Grinnell, Treas.	
New Eng. Ch., Y. L. Soc., 45,			

*Corydon*, Mrs. C. E. Rew, 5;  
*Fairfax*, a few ladies, 3.50;  
*Grinnell*, 26.45; *Osage*, 7.13. \$42 08  
 JUVENILE: *Des Moines*, S. S.,  
 6.59; *Manchester*, Rainbow  
 Band, 10; *Sioux Rapids*, Miss.  
 Workers, 5. 21.59

Branch total, \$63.67  
 —, A friend, for a future  
 life-membership, 25 00  
 Total, \$88 67

## MASSACHUSETTS.

*Dorchester*, Two Friends, const.  
 L. M. Miss Ella G. Ives, \$25 00  
 Total, \$25 00

## MICHIGAN.

MICHIGAN BRANCH.—Mrs.  
 Charles E. Fox, of Detroit,  
 Treas. *Clinton*, 6; *Detroit*,  
 Woodward Ave. Ch., 38.23;  
*Hancock*, 10; *Lainingsburg*, 13;  
*Litchfield*, 10; *Grand Rapids*,  
 Second Ch., 10, 87 23  
 JUVENILE: *Wayland*, S. S., 1 00  
 Total, \$88 23

## MINNESOTA.

MINNESOTA BRANCH.—Mrs. E.  
 M. Williams, of Northfield,  
 Treas. *Lenora*, Cong. Ch.  
 and friends, 3.20; *Minneap-  
 olis*, 2d Ch., 5.66, A Friend,  
 500; *Northfield*, 41.55; *Spring  
 Valley*, 2.25; *Winona*, a  
 friend, 50 cts, \$553 16  
 JUVENILE: *Minneapolis*, Pil-  
 grim Gleaners, 8; *Northfield*,  
 Willing Workers, 2.03, 10 03  
 Branch total, 563 19

## MISSOURI.

MISSOURI BRANCH.—Mrs. J.H.  
 Drew, 3101 Washington Ave.,  
 St. Louis, Treas. *St. Louis*,  
 Pilgrim Ch. Pledge, for the  
 Minnie Brown Inst., Adana,  
 Turkey, \$100 00  
 JUNIORS: *St. Louis*, Hyde Pk.  
 Gleaners, to const. Miss Ada  
 Chaffee L. M., 25; *Springfield*,  
 Mission Band of Central Ch.,  
 12, In remembrance of Saile  
 Franklin Crane, 5, 42 00  
 JUVENILE: *Bevier*, Busy Bees'  
 Morning Star Mission Fund,  
 2.40; *Kansas City*, 1st Ch.,  
 Earnest Workers for same,  
 9.70, 12 10  
 Total, \$154 10

## OHIO.

*Painesville*, Miss M. Evans,  
 pledge redeemed, \$5 00  
 Total, \$5 00

## NORTH DAKOTA.

*Carthage*, Prairie Chickens,  
 for M. S. Mission, 60 cts., \$ 60  
*Fargo*, Plymouth Ch. Mission  
 Band, 2 75  
 Total, \$3 35

## SOUTH DAKOTA BRANCH.

Mrs. F. D. Wilder, of Huron,  
 Treas. *Vermillion*, Aux., 10;  
 Bridge Builders, 15, \$25 00  
 Total, \$25 00

## WISCONSIN.

WISCONSIN BRANCH.—Mrs. R.  
 Coburn, Treas. *Arena*, 2d  
 Aux., 5.17; *Bloomington*, 2;  
 Mrs. Beardsley's Birthday  
 Gift, 1; *Grand Rapids*, 5.85;  
*Lake Geneva*, 3.56; *Mukwon-  
 ago*, 5; *Milwaukee*, Grand  
 Ave. Ch., 30.75; *New Lisbon*,  
 2.65; *New London*, 2; *Pitts-  
 ville*, 3.50; *Springvale*, 5, \$66 48  
 JUNIOR: *Milwaukee*, Grand  
 Ave. Y. L. M. Circle, 25;  
*Ripon*, Young Ladies of Col-  
 lege, 13.50, 38 50  
 JUVENILE: *Ripon*, Do Good  
 Soc., 13.50; *Milwaukee*, Chil-  
 dren's Band, Grand Ave., 28, 41 50  
 \$146 48  
 Less expenses, 12 92  
 Total, \$133 56

CORRECTION.—In November  
 LIFE AND LIGHT, Evansville  
 should have been credited  
 with 14.30 instead of 4.30.  
 OMISSION.—In January LIFE  
 AND LIGHT, collection at  
 Convention, at Watertown,  
 \$28.24. Both amounts were  
 included in the totals.

## MISCELLANEOUS.

Sale of "Life of Coan," 1; of  
 mittens, 2.50, Total, \$3 50  
 Receipts for month, \$1,515 57  
 Previously acknowledged, 812 02  
 Total, since October 29th, \$2,327 59

# Board of the Pacific.

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## TWELFTH ANNUAL REPORT OF THE RECORDING SECRETARY.

THIS is our twelfth anniversary. For twelve years we have come together, from our various churches, to a common interest in this special work. It is a delightful privilege that we have thus enjoyed. And we who have thus had health, time, and opportunity for this work have come for gratitude to-day. "Forget not all His benefits."

Our work has much in it beside the dry details of business—giving out so much for so much. It has the life-blood of the Christian heart in it. It enriches our own souls, and enkindles anew our love and enthusiasm for the salvation of the world. 'Tis but little we do, we sometimes say. Our meetings are not large, and, perchance, some are found to say, "not very interesting." But this is the seed-sowing that the Lord hath blessed, and the results of which can only be fully known in that day when the results of all work shall be revealed. It may be a comfort, possibly a stimulus to future effort, to know that this Society, whose beginnings were in "the day of small things," has, during these twelve years, gathered in money over \$35,000 for the betterment of the condition of women in heathen lands. The spiritual harvest cannot be computed in dollars and cents. Much of this large sum has come in small sums, from scanty purses, sacredly set apart for this purpose.

Our monthly meetings have been held with about the same average attendance as in previous years—fifty, which is a slight increase from year to year. The average attendance the first year was eighteen.

### ORGANIZATION.

There has been but little change save a slight increase in the number of auxiliaries. The report of the condition of these will be given in detail by our home secretary. Last year we placed upon record the fact of the engrafting upon our "tree" of the Oregon and Washington Branch. At that time this was more in anticipation than a fact accomplished. This year we are glad to report the maturity of this plan. The July number of the *Pacific* contains Miss Fay's letter of greeting, called "The Tree of the Branch," and the reply, called "The First Fruits from Our

Branch." These will show the heartiness with which these ladies entered into this work, and promptly assumed the partial support of our Mrs. Holbrook, in Mapumulo, South Africa. Mrs. Holbrook, being a neice of Rev. Mr. Lyman, of Forest Grove, gives a reality and definiteness to their plans. Through the efforts of our home secretary, there has been a quickening of interest among the young people. To educate and stimulate those who are soon to be our successors in this work, should be our aim. In February last this matter was especially considered in a paper prepared by Mrs. Dwinell. The plan of a State organization similar to ours, or the "Bridge-builders" of the Board of the Interior, has been discussed; and this afternoon the Young Ladies' Branch of the Woman's Board of the Pacific has been organized, and starts out on its mission of love and mercy. The young ladies' societies connected with the Board of the Interior were increased by this new organization from twenty to two hundred and seventeen, and their contributions from \$700 to \$7,000. May we anticipate a corresponding increase from this, our new and vigorous branch. To the young ladies themselves, this will be a means of Christian culture, and education for mind and heart; a lever to lift them above the trivialities of life, into direct sympathy with the work for which our Saviour left the glories of heaven. To us, this offshoot will, like the plant in our gardens, be a proof of the vigor and life of the parent stock, and will take from us what we are enriched by the giving. Such is the arithmetic of spiritual growth. There is here no subtraction — only addition and multiplication. The special inspiration to this new movement has come from the impression made upon the young ladies from the consecration of one of their own number to the missionary life — Miss Effie Gunnison.

Some two years since we gathered for a farewell meeting to some three or four young lady missionaries. In the audience sat a quiet young lady, drinking in the inspiration of the hour, which proved to be not of the moment only, but a feeling which deepened into a desire to go and do likewise, should the Lord call her. This desire ripened into a purpose at our tenth anniversary meeting at Santa Cruz. Accordingly, in March last, she offered herself to the Board at Boston, was accepted, and soon after received her appointment as a missionary teacher, destination not named. A unanimous wish was at once expressed that she should be adopted by our Board, whatever her destination, a decided preference, however, being for Japan. This feeling was deepened by a coincidence at this meeting, which seemed to us providential — that of Miss Starkweather's resignation of her



position in the girls' school at Kioto. A pleasant little incident came to us, also, at this March meeting, which was another interesting coincidence. A Jewish gentleman, a member of one of our churches, has had what has always seemed to us an unusually deep interest in our work. Among his gifts to us at this time was a plain gold-band wedding ring, which had failed of its mission; and that it might not fail of any mission, it came to us on this eventful day. What more natural thought could suggest itself than that it should be presented to Miss Gunnison, as her "engagement ring" to us. This was done, and a collection of \$7.80 taken up for its purchase and for the words engraven upon it, and she will wear it as a symbol of the tender tie by which she is already bound to us.

Mrs. Baldwin, in our Broosa school, has taken the place of Miss Rappleye on our list of appropriations. The progress and wonderful spiritual growth of this school is shown in Mrs. Baldwin's letters. Mrs. Sarah Holbrook, in Mapumulo, South Africa, with whom we are becoming more and more acquainted, also looks to us for support. Mapumulo is the northernmost station in the Natal Mission, where many years of patient, self-denying labors have brought such wonderful results.

In San Sebastian, Spain, we are interested in the school under the care of Mrs. Alice Gordon Gulick. We call them "ours," both school and missionary, but we share with our sisters of the New Hampshire Branch in the support of the school, and with the Andover and Woburn Branch, in Massachusetts, in the possession of Mrs. Gulick. And so, what is our part in this work? Just what we do for any of our own under like circumstances — furnishing the numerous things that come under the head of "supplies," like the needful pins and cords" of the sacred tabernacle of old.

The fifth on our list is the Morning Star. "I will give Him the Morning Star." This was the motto in one of our churches on the Morning Star day, and may be used as the language of the thousands of children who made this beautiful offering "in His name." The long-cherished dream of many for a steam-vessel, has this year had its realization.

These, then, are the objects for which we pray and labor, and which were assigned us last year by the American Board:—

ZULU MISSIONS, SOUTH AFRICA.		
Salary of Mrs. Holbrook . . . . .		\$450.00
BROOSA, WESTERN TURKEY.		
Female Seminary — aid . . . . .		\$374.00
Native teacher . . . . .		264.00
Service, fuel, etc . . . . .		193.60
Salary of Mrs. Baldwin . . . . .		396.00
Total . . . . .		\$1,227.60

## KIOTO, JAPAN.

Salary of Miss Starkweather, now transferred to Miss Gunnison . . . \$650.00

## SAN SEBASTIAN, SPAIN.

Supplies for school under the care of Mrs. Gulick . . . . .	\$500.00
Running expenses of Morning Star . . . . .	500.00
Total amount pledged . . . . .	<u>\$3,327.60</u>

Our Treasurer will show how these pledges have been met.

## OUR SOURCES OF INFORMATION.

These are many, varied, and rich. It is sufficient only to name them, to call up the rich treasures of knowledge which these periodicals bring to us. The *Missionary Herald*, so dear to the older Christians, *Life and Light* for the women and young people, the *Mission Studies* for those who desire a connected history of our missions, the *Mission Day-Spring* for Sunday-schools, are found in many homes. There are 323 copies of *Life and Light* taken on this coast, against 268 last year—a gain of 75. In an educational point of view this missionary intelligence is invaluable.

We cannot close this report without an affectionate remembrance of Miss Fay, our esteemed president, from whom we were reluctantly compelled to part for a season. In a recent letter she says: "Present my heartfelt greetings to the Board, with my deep regret that I cannot be there to celebrate with you our twelfth birthday." And now there is before some, if not all, of us —

"Another year of service,  
Of witness for His love;  
Another year of training  
For holier work above."

We have not reached our ideal. We still have our dreams of grand possibilities, of the beauty and success of such and such a plan. And these dreams are not idle fancies; they are the immortal soul's aspirations, like the ladder Jacob saw, "upon which, like those angels in that supernal vision, our prayers ascend to the very presence of God." And like the old patriarch, for this, the greatest work this world has ever seen, may we so wrestle with God in prayer that our names shall be transformed into Israel, for, "as a prince, thou hast power with God, and hast prevailed." Silver and gold we may not have in abundance, but this power is within the reach of every one of us. Can we withhold it, through indolence, forgetfulness, or lack of faith, when we may claim the same promise made to Jacob: "I am with thee, and will keep thee in all places whither thou goest." "And I will not leave thee until I have done that of which I have spoken to thee of." Jacob's vow made in this solemn presence may be suggestive to us on this our anniversary day: "This stone which I have set for a pillar shall be God's house, and of all that thou shalt give me I will surely give a tenth unto thee."

J. C. SMITH,  
Rec. Sec'y W. B. M. P.

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# Life and Light

FOR WOMAN.

PUBLISHED MONTHLY

BY THE

WOMAN'S BOARDS OF MISSIONS,

CO-OPERATING WITH THE

American Board of Commissioners for Foreign Missions.

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## TERMS:

FIFTY CENTS A YEAR IN ADVANCE; TEN CENTS ADDITIONAL FOR POSTAGE.

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## CONSTITUTION FOR AUXILIARIES OF THE W. B. M.

ARTICLE I.—This Society shall be called "THE WOMAN'S MISSIONARY SOCIETY," auxiliary to the WOMAN'S BOARD OF MISSIONS.

ART. II.—The officers of this Society shall be a Directress, Secretary, and Treasurer, chosen annually.

ART. III.—The object of this Society shall be the collection of money for missionary purposes, and the cultivation of a missionary spirit among its members.

ART. IV.—All money raised by this Society shall be sent to the Treasurer of the WOMAN'S BOARD OF MISSIONS, for the purposes of their organization.

ART. V.—Any person may become a member of this Society by the payment of ——— annually.

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## FORMS OF BEQUEST.

In making devises and legacies, the entire corporate name of the particular Board which the testator has in mind, should be used as follows:—

For the WOMAN'S BOARD OF MISSIONS, incorporated in Massachusetts, in 1869:

I give and bequeath to the WOMAN'S BOARD OF MISSIONS, the sum of ———, to be applied to the Mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts, in the year 1869.

For the WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, incorporated in Illinois, in 1873:

I give and bequeath to the WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, the sum of ———, to be applied to the Mission purposes set forth in the Act of Incorporation, passed by the Legislature of Illinois, in 1873.